

DIVINE PROVIDENCE

(To Appearance)

VISIBLY ENGAGED IN FULFILLING

Scripture-Prophecies,

Which relate to the

PURITY, PEACE, and GLORY

OF THE

CHURCH of GOD in the LATTER DAYS.

Being several *Dissertations*, of divers Dates, upon the *Prophecies* of the holy Scripture, &c.

By an ANONYMOUS AUTHOR.

----Behold, I create new Heavens, and a new Earth : And the former shall not be remembered, nor come into Mind. But be you glad and rejoice forever in that which I create : For behold I create Jerusalem a Rejoicing, and her People a Joy.

ISA. lvi. 17, 18.

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The Author's Prefatory Address.

BRETHREN,

THE Writings here presented to your View pretend to be strictly agreeable to the original Manuscripts, written at divers Times above sixteen Years ago. The special Nature of the Subject is such, that what is written may (possibly and with Justice) come with singular Force and Beauty at this Day, from its having made its Appearance (tho' but privately) so long a Time before. Had I thought it best to have written anew upon the Subject; instead of offering to the Public what has so long lain by me, (properly witnessed) I should doubtless have omitted some Things, inserted others, and changed the Dress in many Places-----I say inserted others; for I am of Opinion that many, many Places of sacred Scripture speak the same Thing, which have not yet been taken public Notice of---and which being set in a just Light, in Connexion with others, would help farther to unfold the Mystery of God, that he hath declared to his Servants the Prophets, which is not yet fully finished. But perhaps the farther opening and publishing the Mind of God, the Purposes of his Grace to the Children of Men through Jesus Christ his Son, with the Mediums and Ways thereof, may be the delightful Work of other Hands, whom he shall be pleased to employ in his Kingdom among Men; the least of whom will be in some Respects greater than John the Baptist--although

of those that were born of Women there had not then arisen a greater than he. Now from what I have remark'd, there seems to be no Room for any to play the Critic upon these Performances; nor just Cause for any of a disputatious Humour to shew themselves. Most certainly 'tis not safe at this Day for any to trifle with sacred Things, or witness against themselves, that they consider not the Works of the Lord, nor regard the Operations of his Hands. This is it which the Lord still says, viz. "I will be sanctified in them that come nigh me, and before all the People I will be glorified." Give me leave therefore to admonish my fellow Men in the Words of Jesus Christ, who is King and Head over all Things to the Church, their Lord and mine, viz. "Watch and pray that ye enter not into Temptation---Let no Man deceive you, &c." And let me add from the Apostle, "be temperate in all Things; in striving for the Mastery, strive lawfully; and, as in Revelations, hold fast that which thou hast, that no Man take thy Crown." Finally, though it becomes all to be thoughtful how they shall approve themselves, in the Hour of Temptation that shall come upon all the World to try them that dwell upon the Earth;---yet such is the Grace that shall be brought unto true Christians at the appearing of Jesus Christ, previous to his personal Coming to judge the World, as that we may when we conceive of him as saying, "Behold, I come quickly;" cheerfully admit and utter this Reply, "Even so, come Lord Jesus, come quickly!" AMEN.



January 28th. 174 $\frac{1}{2}$.

Worthy Sir,

TIS plain that you have well observed that Caution, viz. *Let no Man deceive you*; nor may we think that the infinitely wise God our Maker will be pleased with our receiving (tho' it should happen to be the Truth) what we have not examined by the Light of Reason and Revelation. Neither will he be offended at our rejecting, upon thoro' impartial Examination, with unfeigned Love to Truth, what we can't find attended with such Evidence as the Nature of the Thing will admit of; especially if the Thing for the Nature and Importance of it be such, as that it does not become a reasonable Creature having an immortal Soul to take Care of, to receive or believe it but upon the clearest best Evidence.

Indeed we can't consistent with our Make, and in the Use of our rational Powers and Faculties, receive for Truth what we don't see the Reason or Propriety of, when compared with other Things, of which we have the utmost Certainty,
upon

upon the mere Testimony of any but God himself : And even in this Case, we must see to it that we have the Evidence of a divine Testimony that may be justly expected ; such as will render the Unbeliever inexcusable.

'Tis true, there are in Nature and there may be in Revelation a great many Things that we may safely receive, and ought to receive, though we can't account for them, or discourse clearly as to the Manner of them.

And possibly there are some Truths contained in the sacred Scriptures that are not yet necessary to be received, that may be as necessary to be received as almost any other, when God by his Spirit and Providence shall sufficiently open Men's Understandings whereby they may clearly discern those hidden Truths. And why mayn't much farther Light and Truth break forth from the Word of God, upon the People of God, and upon the World, both *Jews* and *Gentiles*, at the Beginning of those Days wherein (as it is written) *the Knowledge of the Lord shall cover the Earth as the Waters do the Seas* ; and be one special Means in the divine Administration of gathering in the Out-casts of *Israel*, and the dispersed of *Judah* ?

Without all Doubt, should the *Jews* by Means of extraordinary Light breaking forth upon the Church and them from the Scriptures of the Old and New-Testament, be prevailed with to embrace *Jesus Christ* whom their Fathers crucified, as the Son of God, the promised Seed of *Abraham*,

Abraham, the Son of *David* and the Saviour of the World, in whom all the Nations of the Earth were to be blessed ; well might we expect their coming in, to be Life from the Dead, to the *Gentile* Nations. But ah ! the unhappy Case many both great and small, learned and unlearned are in, with respect to the receiving of farther Light ! they think they are perfect in Knowledge, that they understand all Mysteries, even the deep Things of God ; that they are the Men and that Wisdom shall die with them. Hence some affect to be Teachers of others who understand not what they say, nor whereof they affirm : Hence that, *have any of the Rulers, or of the Pharisees believed on him ?* But who more likely than such Persons to abide in Darkness, or to follow wandering Stars ? Said *Christ*, *I am come in my Father's Name and ye receive me not, if another shall come in his own Name him will ye receive.*

The Devils, (I am apt to think) have long had some Apprehension of a Time to come, when they should be put down from the usurped Rule and Authority that they have now long exercised in this lower World.---The Time when they should as Princes of this World be cast out : for they cried out at our Saviour's appearing, *We know thee, who thou art, the holy One of God ; art thou come to torment us before the Time ?* And no wonder if in that Kingdom of Darkness there have been divers Schemes on Foot at one and the same Time, subversive of each other, and so destructive

destructive of the main Design ; namely, the destroying the true Church of *Christ*, and subjecting all Nations in the Worship of false Gods, or at the best in such Worship of the true God as is altogether unworthy of him, and unacceptable unto him ; aiming and hoping hereby to defeat the Council of the Most High, touching the Purity and Universality of his Worshipers thro' the World, and so to perpetuate his Dominion in the Hearts of the Children of Disobedience, and if possible escape the Punishment that they are destin'd to. This possibly, some of the fallen Spirits have aim'd at, and imagined some Prospect of in the Rise of the Imposture *Mahomet* and his Successors ; and others in the *Pope*, and his. Nor can we expect that they will any of them give up their particular Scheme, (whether among *Pagans*, *Mahometans* or *Papists*) that has got to any considerable Head, until one stronger than they shall come and take away their Armour wherein they trust. And must not our Eye and Prayer be to the Lord our God ? and may we not encourage ourselves in him, and believe that he will in due Time destroy Antichrist, and confound the Kingdom of Satan here in this World, mainly by the Spirit of his Mouth, and the Brightness of his Appearing ? Possibly the great Shew of a catholic Spirit, in one and another running to and fro through the Earth, with the loud Cry of *Jehu* : *Come see my Zeal for the Lord of Hosts*, and the great Pretence to Humility, and Compassion to the distressed,

pressed, Widows and Orphans, has been owing to Satan's Fear that none of the former Devices would take Effect ; and from a Conviction that something farther must be done of a more goodly Appearance than any past Project to save his Kingdom from going all to Wreck.

And this not taking effect as was hoped (possibly) he is now resolved to try the Power of the Sword once more, and if possible set up one of the Children of his obsequious Servants upon the *British* Throne : Thinking in this (if he may succeed) that he shall bid fair to root out the *northern Heresy*, falsely so called, and bring the Abettors of it to nought wherever they may be found.

And alas ! who can say he shall not succeed as to the Scheme ? for my Part I have awful Apprehensions ! What a sad Description have you given of the State of our Nation in one of your printed Sermons ! Is it not such that if *Noah*, *Daniel* and *Job*, were among them we could scarce hope for their Protection and Deliverance as a Nation. And may not the appearing of the Son of Man be at Hand, from that Scripture-Passage, viz. *When the Son of Man cometh shall he find Faith on the Earth.*

But should the Enemy as above, come in like a Flood, shall we give up our Faith and Hope in God's Word touching the Glory of the Church in the Latter Days ? God forbid ! In God's Time the Hearts of the Fathers shall be turned to the Children, and of the Children to their

Fathers. Said Christ, a little before his leaving the World, *I will pray the Father, and he shall give you another Comforter that he may abide with you forever, even the Spirit of Truth, whom the World cannot receive, because it seeth him not, neither knoweth him.* But mayn't he come in a more eminent Manner, than what is there spoken of, having his Reward with him ; and so as the World then to come shall know him ?

The Lord reigneth ! let the Earth rejoice, and let God in all Things be glorified ! And may you, dear Sir, see the Good of God's Chosen !

[The above Letter was written with the Thought of sending it to a particular Gentleman in the Ministry, and not long after, among some other Papers of a very uncommon Aspect, communicated to him by the Author.-----So says the Scribe, Anno Domini, 1762.]

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May 23<sup>d</sup>. 1746.

**N**ONE can by searching find out God, none can find out the Almighty unto Perfection. Doubtless, Men will be more fully and in a more affecting Manner convinced hereof, when the infinite God shall lay open in his Providence the deep Things of his Word, concerning the Kingdom of Christ here upon the Earth, as when the  
Mystery



Mystery of God shall be finished, as he hath declared to his Servants the Prophets. And what more likely under the divine Blessing to unite the contending Parties among those that name the Name of *Christ*, and to make them of one Heart, and of one Way, than to be reprov'd all of them (as it were) in an immediate and visible Manner from Heaven, in the Words of pious *Hannah*, viz. *Talk no more so exceeding proudly, let not Arrogancy proceed out of your Mouth, for the Lord is a God of Knowledge, and by him Actions are weighed?*

Before when the Voice of the Lord through the Earth by Means of remarkable Providences; and the breaking forth of more abundant Light and Truth, from his holy Word, upon his Church, and upon the World, shall be this; namely, *Be still and know that I am God; I will be exalted among the Heathen, I will be exalted above all the Earth.* It will be expected of those that profess to know God, and to wait for his Son from Heaven, that they will say every one in their Hearts, *Let us not judge one another any more, but judge this rather, that no Man put a Stumbling-block, or an Occasion to fall, in his Brother's Way.* While the various Sects and Parties among those that profess the Religion of *Jesus Christ*, or that call *Christ* Lord, and say they look for Salvation by him, are wise in their own Eyes, and righteous in their own Sight, and take upon them to judge and condemn one another: And while there is to be found among Christians of every Denomination, Multitudes



that deny in their Practice what they profess with their Lips, it can't be expected that either *Jews* or *Heathens* should much regard the Christian Religion ; or so much as carefully and without Prejudice examine into the Evidence of its divine Original. But whatever be the Difficulties in the Way, the Word of the Lord must have its Accomplishment. *The Earth shall be full of the Knowledge of the Glory of the Lord, as the Waters cover the Sea.* If needs must, if those that profess to know God do in Works deny him, and trust in lying Words, saying, *The Temple of the Lord, the Temple of the Lord are these,* and so reproach and scandalize the Name of God, and of his Son *Jesus Christ*, and his holy Religion among the Nations of the Earth. Doubtless God will in due Time so lift up himself as Judge of the Earth, and so shew himself to be among his People, as that Sinners in *Zion* will be afraid, and Fearfulness will surprize the Hypocrites, as that they will be ready to cry out, *who among us can dwell with devouring Fire, who among us shall inhabit everlasting Burnings ?*

May the infinite God who delights in Loving-Kindness and Mercy, in Wrath remember Mercy ! He is the Lord, he changes not. His Name is, *the Lord, the Lord God gracious and merciful, long-suffering, abundant in Goodness and Truth, a God pardoning Iniquity, Transgression and Sin, and that will by no Means clear the Guilty.*---Judgment is God's strange Work. He does



does not afflict willingly, and grieve the Children of Men. Of Necessity (it seems) oftentimes Judgment is nearly connected with Mercy. But such is the divine Compassion, that in the Time of most gracious Visitation, there shall be as little of it as may be, the Time for it is comparatively short. This seems to be taught us by that of the Prophet, viz. "To proclaim the acceptable *Year* of the Lord, and the *Day* of Vengeance of our God. And in another Place the *Day* of Vengeance is in mine Heart and the *Year* of my Redeemed is come."

Nor shall the true Fearer of God partake more than needs must, of the common Calamities wherewith God will testify his Indignation towards those that will not have *Jesus Christ* to reign over them: for tho' for a small Moment God hides his Face from them, yet with everlasting Kindness will he have Mercy on them. Agreeably says God respecting the Time of general Rebuke towards the Wicked; *Come my People enter into thy Chambers and shut thy Doors about thee, and hide thyself for a little Moment, until the Indignation be over-past.*

O fear the Lord all ye his Saints, for there is no Want to them that fear him; the young Lions do lack and suffer Hunger, but they that wait upon the Lord shall not want any good Thing; they shall mount up with Wings as Eagles, they shall run and not be weary, they shall walk and not faint. Blessed are the People that know the joyful Sound, they shall walk up and down in the Light of thy Countenance.



Bow the Heavens O Lord and come down,  
touch the Mountains and they shall smoke.  
Tremble, O Earth ! at the Presence of the Lord ;  
at the Presence of the Lord of the whole Earth.

*Zion* heard and was glad, and the Daughters  
of *Judah* rejoiced because of thy Judgments, O  
Lord !

From the Rising of the Sun, to the Going-  
down thereof, my Name shall be great among  
the *Gentiles*. I will say to the North give up,  
and to the South keep not back ; bring my Sons  
from far, and my Daughters from the Ends of  
the Earth. Is my Hand shortened that it cannot  
save ? or is my Ear heavy that it cannot hear ?  
or does my Promise fail forever more ? or have  
I forgotten to be gracious ? or have I in Anger  
shut up my tender Mercies ?

As I live, saith the Lord, every Knee shall  
bow to me, every Tongue shall swear.

Hear the Word of the Lord, ye that tremble  
at his Word ; your Brethren that hated you,  
that cast you out for my Name's sake, said, Let  
the Lord be glorified ; but he shall appear to  
your Joy, and they shall be ashamed.

A Voice of Noise from the City, a Voice  
from the Temple, a Voice of the Lord that  
rendereth Recompence to his Enemies.

Before she travailed she brought forth : be-  
fore her Pain came, she was delivered of a Man-  
Child. Who hath heard such a Thing ? who  
hath seen such Things ? Shall the Earth be made  
to bring forth in one Day, or shall a Nation be  
born



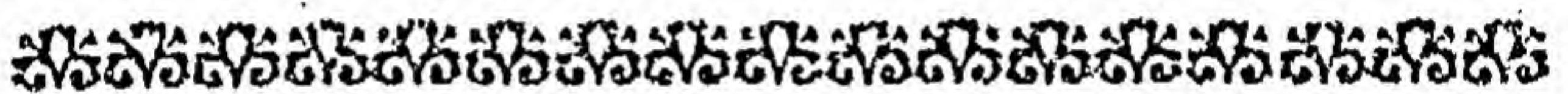
born at once ? for as soon as *Zion* travailed, she brought forth her Children. Shall I bring to the Birth and not cause to bring forth ? saith the Lord. Shall I cause to bring forth, and shut the Womb ? saith thy God.

Rejoice ye with *Jerusalem*, and be glad with her all ye that love her : Rejoice for Joy with her all ye that mourn for her ; that ye may suck and be satisfied with the Breasts of her Consolations ; that ye may milk out and be delighted with the Abundance of her Glory. For thus saith the Lord, Behold I will extend Peace to her like a River and the Glory of the *Gentiles* like a flowing Stream : Then shall ye suck, ye shall be borne upon her Sides, and be dandled upon her Knees. As one whom his Mother comforteth so will I comfort you, and ye shall be comforted in *Jerusalem*. And when ye see this, your Heart shall rejoice, and your Bones shall flourish as an Herb ; and the Hand of the Lord shall be known towards his Servants, and his Indignation towards his Enemies. For behold the Lord will come with Fire and with his Chariots like a Whirlwind, to render his Anger with Fury, and his Rebukes with Flames of Fire : For by Fire and by his Sword will the Lord plead with all Flesh, and the Slain of the Lord shall be many. For every Battle of the Warrior is with confused Noise, and Garments rolled in Blood ;--but this shall be with Burning and Fuel of Fire. For unto us a Child is born, unto us a Son is given, and the Government shall



shall be upon his Shoulder ; and his Name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the Increase of his Government and Peace there shall be no End ; upon the Throne of *David*, and upon his Kingdom, to order it and to establish it with Judgment and Justice, from henceforth even forever : The Zeal of the Lord of Hosts will perform this.

*Transcribed by the Author, Anno Domini, 1762, as he saith.*



To, &c.

June 3. 1746.

Dear Sir,

**B**Lessed be the Lord God, the God of *Israel*, who only does wonderful Things, and blessed be his glorious Name for ever, and let the whole Earth be filled with his Glory ! Amen, and Amen !

It is written, *there shall come out of Zion the Deliverer*, Rom. xi. 26. alluding to *Isa. lix. 20.* The Deliverer here spoken of (probably) is yet to come. At whose coming (perhaps) God will say to his Church in the Way of his Providence as in *Isa. 60*, Beginning, *Arise, shine, for thy Light is come, and the Glory of the Lord is arisen upon thee.* At his Coming (I doubt not) the  
Blindness



Blindness that has happened to *Israel* will be done away.

I conceive the Resurrection and Ascension of the Witnesses depends upon the Coming and Manifestation of the Deliverer spoken of as a public Person. This Deliverer I take to be spoken of in divers Places as the Son of Man : and to be the Child which was to be brought forth by the Woman, spoken of *Rev. xii.* and *Isa. lxvi. 7.* who soon after (not his natural or spiritual, but) his metaphorical Birth, or his arriving at a more than common Pitch of Virtue, Faith, Charity. Resignation, Trust in God, &c.--shall (as the Text speaks) be caught up unto God, and to his Throne : and who notwithstanding, shall have his Dwelling without Intermission upon Earth, among Men until the second Coming of *Jesus Christ* his Lord and Saviour.

This same Person (it may be) we have prefigured by *Joshua* the High-Priest, and his Work and Glory spoken of--*Zech. vi. 11, 12, 13.* and as a public Person pointed out, and described in *Heb. vii. 3, 15, 16, 17.*

The *slaying of the Witnesses* I take to be spoken of among the Signs of the coming of the Son of Man. As particularly that the Sun shall be darkened, and the Moon shall not give her Light. And that they are spoken of as the Sun, and Moon, not so much for their superior Brightness, and more abundant Influence and Usefulness before the prevailing of the Beast over them, as for their extraordinary Gifts, Honour, Influ-



ence and Benefit, after the Spirit of Life from God shall enter into them and they shall, as the Scripture speaks, ascend up to Heaven in the Sight of their Enemies. To which Time (as I conceive) the Scripture refers, when it speaks of a Woman cloathed with the Sun, and the Moon under her Feet, and upon her Head a Crown of twelve Stars. The Stars fallen from Heaven will I think, make Part of the Crown which shall consist of twelve Stars ; and (perhaps) be superior in Glory, to some of the other. And then the Light of the Moon (which was but small under the Oppression and Rage of the Beast) shall (probably) be as the Light of the Sun ; and the Light of the Sun (tho' so greatly darkned under the Power of the Beast) seven-fold as the Light of seven Days.

No doubt the Church of *Christ*, when as the Scripture speaks cloathed with the Sun, and the Moon under her Feet, and upon her Head a Crown of twelve Stars, will be beautiful as *Tirzah*, comely as *Jerusalem*, and terrible as an Army with Banners. And O ! how high in Honour, and of what blessed Influence may we expect those to be to whom the Spirit of God has given those exalted Characters, viz. SUN, MOON and STARS ! for one Star differeth from another Star in Glory. And when this shall be exemplified in the Church of *Christ* upon Earth, we shall doubtless more mind the Apostle's Discourse concerning the Resurrection : For says he, *So also is the Resurrection of the Dead : It is sown in Corruption, it is raised in Incorruption ; it is*



*sown in Dishonour, it is raised in Glory, &c.*---  
 The Deliverer I have here spoken of, I take to be prophesied of in the 72<sup>d</sup> Psalm, and the 89<sup>th</sup> Psalm. In the 110<sup>th</sup> Psal. as the Rod of *Christ's* Strength, whom God would send out of *Zion*. ---In the 45<sup>th</sup> Psal. the 24<sup>th</sup> Psal. the 50<sup>th</sup> Psal. the 61<sup>st</sup> Psal. and many others.---In the 8<sup>th</sup> of Proverbs ; so frequently in *Isaiah*, in *Ezekiel*, *Daniel*, and perhaps almost all the Prophets.---  
 And here I would particularly point you to *Mal.* iv. 5, 6. and *Isa.* ix. 6, 7. I make no doubt, that a Multitude of Texts do more especially refer to, and will have their eminent and full Accomplishment in him that is called the Lord, in *Rev.* xi. 15. *The Kingdoms of this World, are become the Kingdoms of our Lord, and of his Christ, and he shall reign forever.* Christ Jesus the Lord is the Lord's Christ ; that is, the Lord here spoken of acknowledges Jesus to be the Christ of God, and the only Mediator between God and Man, and the Author and Finisher of Faith as to himself, the Captain of his Salvation, his Wisdom, Righteousness, Sanctification and Redemption. But, how astonishing is this ! that the Holy Ghost, the third Person in the adorable Trinity, should personally take up his Residence in one of the Members of *Christ's* mystical Body ; yea, become really united to one of the Branches in *Christ* the true Vine, while compassed with Infirmary, and carrying about with him a Body of Sin and Death ; and so become considered as dwelling in Flesh, or as having taken part of Flesh and Blood, an humble Suppliant to the



Throne of Grace in the Name of *Christ* for himself, and dependant upon the Merits of *Jesus Christ* for the Continuance of the divine Favour, and for perfect eternal Salvation and Happiness in the heavenly Father's Presence !

I mayn't express myself properly in the present uncommon Case ; but I hope intelligibly. In this Thing that I have been speaking of, the Holy Ghost the Comforter does most marvelously, and perhaps in the highest Degree possible, do honour to the Lord *Jesus Christ*. And as he thus humbles himself, to do Honour to the Son of God incarnate, and to promote his Kingdom among Men, it need not seem strange that the heavenly Father, who is ever well pleased with *Jesus Christ*, should greatly honour the Holy Ghost as tabernacled in Flesh ; even so, as that all Dominion shall serve and obey him. *Dan. 7. 27, and Ver. 13, 14.*

The Time of the Comforter as Personally and in Flesh dwelling upon the Earth, I suppose our Saviour to have Reference unto, in speaking of the World to come ; saying, " Whosoever " speaketh against the Holy Ghost, it shall never be forgiven him neither in this World, " nor the World to come : " For the eternal Estate, the Estate of Rewards and Punishments, will admit of no such Distinction between one Sin and another ; for no Sin at all will be forgiven then.

Doubtless, the Comforter will (in his Manifestation) have God sufficiently witnessing to his Divinity, and heavenly Mission, for otherwise it



would be no Evil to reject him. As to the Manner of his Administration as King in *Zion*, he will doubtless build upon the Foundation of the Apostles and Prophets, *Jesus Christ* himself being the chief Corner-Stone.

*Dear Sir*, Beware of the Wilds of Enthusiasm ; receive nothing new for Truth that seems to be of great Importance, but upon due Application to Heaven, the closest Search of the Scripture, and in a cool, calm Temper. And especially be fearful of receiving too hastily an Hypothesis that seems to promise much Good to yourself. If what I have written is agreeable to Truth, God will (I doubt not) give you to see it, and shew you your Concern in the Matter..

*Transcribed by the Author, as he says, Anno Domini, 1762.*



June 18<sup>th</sup>. 1746.

**A**LL Scripture is given by Inspiration of God, and is profitable for Doctrine, &c. And 'tis by the Spirit of Prophecy that we are foretold and forewarn'd of false *Christs* and false Prophets ; and 'tis under the Conduct of the same Spirit, that we are commanded to try the Spirits ; and besure the Rule of Trial is the sacred Scripture : for 'tis written---*To the Law*  
and



and to the Testimony, if they speak not according to this Word, it is because that there is no Light in them. Perhaps there is scarce a surer Token of an Imposture, than denying or disparaging the holy Scriptures, or flying the Light thereof, and refusing either as to Doctrine or Manners, to be tried or judged of thereby.----And having said this, you won't take it amiss, if I humbly propose to your Inquiry and Consideration, whether we may not agreeable to Scripture-Prophecy and Promises expect that God will yet raise up unto his People a mighty Friend, who shall be attended with proper Evidences of his being a public Person ; or of his being extraordinarily raised up, called and sent of God, to be through the Lord *Jesus Christ* and under him, a Deliverer to the Church of God, and even to Mankind in general from all their Enemies, spiritual and temporal ; to whom (personally and relatively considered) a great many Scriptures both in the Old and New-Testament, may be more fully and strictly applied than they can be to either *David* or *Solomon*, or our Saviour *Christ* himself, or any other Person whose Name is upon Record in the holy Scripture ? But before I go any further let me present you with the Apostle's Admiration, after something like the present Meditation ; Rom. xi. 33. *O the Depth of the Riches both of the Wisdom and Knowledge of God ! how unsearchable are his judgments, and his Ways past finding out.* In the 26<sup>th</sup> Verse the Apostle tells us, *that all Israel shall be saved----*  
and



and alluding to *Isa. lix. 20*, says, *As it is written, there shall come out of Zion the Deliverer, and shall turn away Ungodliness from Jacob.* By *Israel* here the Apostle seems plainly to mean the natural Seed of *Jacob*. There was then a Remnant saved ; but for the other in general Blindness befell them, and should continue upon them till the Fulness of the *Gentiles* should be come in. After which Time (as he seems to tell us) the Deliverer spoken of *Isa. lix. 20*. should come out of *Zion*, viz. the *Gentile Church*, and turn away Ungodliness from *Jacob*.

The whole Earth, as the Descendants of *Adam*, and afterwards of *Noah*, were doubtless cared for by God as his People ; and after this the *Jews*, or the Seed of *Jacob*, had a Time of Grace or Favour with God, in Distinction from the Rest of the World. Now it seems by this 11<sup>th</sup> Chapter to the *Romans*, that the *Gentiles* should have a Time of Favour with God, as it were in a Manner peculiar to themselves ; the *Jews* being for the Generality of them, or as a People, cast off ; and that at the Close of this Time of the *Gentile Church* as such, the Deliverer spoken of should appear, and bring into the Church of *Christ* the Out-casts of *Israel*, and the dispersed of *Judah*, and with them great Multitudes of the Heathen Nations that yet sit in Darkness and know not the Way of Peace.

To go on, mayn't this same Person that is spoken of as a Deliverer, be prophecied of as the Rod of *Christ's* Strength, whom God promises to



to send out of *Zion*, Ps. cx. 2. And does not the *Psalmist* apply himself to a third Person under this Character, viz. *the Rod of Christ's Strength*? saying, *Rule thou in the Midst of thine Enemies. Thy People shall be willing in the Day of thy Power; in the Beauties of Holiness from the Womb of the Morning thou hast the Due of thy Youth. The Lord hath sworn and will not repent, thou art a Priest forever after the Order of Melchisedeck.* If we suppose that Christ is here especially spoken to, we must conceive that God the Father is spoken of in the three following Verses, and allow that he is represented as drinking of the Brook in the Way. If Christ is spoken to in the three last Verses, it seems to lead us to conceive of the Father as spoken to in 2<sup>d</sup>, 3<sup>d</sup>, and 4<sup>th</sup> Verses, *Rule thou, &c.* Nor do I see at present that we can make the *Psalmist* understand himself, to speak consistently, and agreeable to the Doctrine of the Scriptures concerning the Father and the Son, unless we suppose him to speak of, and unto a third Person in the 2<sup>d</sup> Verse, under the Character of the Rod of Christ's Strength. Possibly he may be here prophesied of, that is spoken of as reigning, Rev. xi. 15. *The seventh Angel sounded, and there were great Voices in Heaven, saying, the Kingdoms of this World, are become the Kingdoms of our Lord and of his Christ, and he shall reign forever and ever.* I conceive the Expression *his Christ* does not mean Christ's being provided by the Lord spoken of; but his being owned and improved and



and trusted in by him, as the Mediator between God and Man, and as his Saviour in a literal and proper Sense.

And methinks the Stile or Language here agrees well with the 2<sup>d</sup> and 3<sup>d</sup> Verses of the 110<sup>th</sup> Psalm. And why mayn't we understand the 2<sup>d</sup> Psal. as pointing out to us the appearing and Government of some remarkable Person as King upon God's holy Hill of *Zion* ; who in his Day shall ask of *Christ* the Heathen for his Inheritance, &c. and shall (as the Expression is) break them with a Rod of Iron, (that is, the implacable Enemies of *Christ*) and dash them in Pieces like a Potter's Vessel ? Doubtless it is *Christ* that there says, *Yet have I set my King upon my holy Hill of Zion.* And it seems to be he that says, *thou shalt break them with a Rod of Iron, &c.* And the Circumstances of the Time here refer'd to, seem to correspond with the Prophecy in Psalm 110. and with the History, *Rev. xi. 15.* And mayn't the Lord in this Place be spoken of by the Apostle, *Thess. ii. 2, 8.* *Whom* (that is the Man of Sin) *the Lord shall consume with the Spirit of his Mouth, and destroy with the Brightness of his Coming.* But farther, mayn't this that I have been speaking of, have some Countenance and Support, from *Rev. ii. 26, 27.* *He that overcometh and keepeth my Words unto the End, to him will I give Power over the Nations ; and he shall rule them with a Rod of Iron ; as the Vessels of a Potter shall they be broken to Shivers, even as I received of my Father.* Christ speaks in this  

D

Place ;



Place ; and certainly 'tis a Promise that can't be applied to true Christians in general. And mayn't we think that the Overcomer in this Place, is the same with the Man-Child brought forth, *Rev. xii. 5.* who, 'tis said, was *to rule all Nations with a Rod of Iron* ; and especially since 'tis added concerning this Child, *that he was caught up to God and to his Throne.* For being Personally and visibly *King upon Christ's holy Hill of Zion*, or dwelling upon the Earth, *and ruling all Nations ; and being caught up unto God, and to his Throne*, in a proper or kind of literal Sense, may seem a Contradiction ; yet possibly they may be reconciled by the most natural and easy Construction of the Words.

I suppose that *Jesus* the Son of *Mary*, might properly be said respecting the divine Nature by the second Person in the sacred Trinity residing in him, *to be caught up to God* while he was on the Earth ; and even *to his Throne* ; as in Respect to his Divinity, he had right to the highest Honour ; and as Mediator, being entitled by virtue of his Humiliation, Obedience and Sufferings, to divine Homage and sovereign Dominion. 'Tis at least possible that a Branch in *Christ* the true Vine, may be prepared in the Administration of the Divine Being (whose Ways of Wisdom, Grace and Power infinitely exceed our highest Thoughts) for a Place with *Christ* on his Throne, as *Christ* having overcome, is set down with his Father on his Throne. *Rev. iii. 21. To him that overcometh will I grant to sit with me in my Throne,*  
even



even as I also overcame and am set down with my Father on his Throne. Ver. 12. Him that overcometh will I make a Pillar in the Temple of my God; and he shall go no more out: And I will write upon him the Name of my God, and the Name of the City of my God, which is New-Jerusalem, which cometh down out of Heaven from my God: And I will write upon him my new Name.

And may not the Overcomer here spoken of, be the First-born among many Brethren in Rom. viii. 29. Whom he did foreknow he also did predestinate to be conformed to the Image of his Son, that he might be the First-born among many Brethren. And may not the First-born here, be the same that is spoken of under the Character or Denomination of David in the 89<sup>th</sup> Psalm, of whom God says, I will make him my First-born, higher than the Kings of the Earth? And mayn't this same Person be prophecied of, Zech. vi. 12, 13. Behold the Man whose Name is the Branch, and he shall grow up out of his Place, and he shall build the Temple of the Lord: even he shall build the Temple of the Lord, and he shall bear the Glory, and shall sit and rule upon his Throne, and he shall be a Priest upon his Throne, and the Counsel of Peace shall be between them both.---The Word BOTH, may possibly relate to two Persons, viz. the Lord Jesus Christ, and the Comforter the Holy Ghost. And should the Holy Ghost, the third Person in the adorable Trinity, as such, tabernacle here on Earth under a Veil of human Flesh, and as so circumstanced become God and Man



Man in one particular visible Person, doubtless the particular Person so dignified and privileged, might in a literal and eminent Sense be said to be made like to the Son of God ; and as a public Person so wonderfully raised up and sent of God, answer most fully and justly to the wonderful Description of *Melchizedeck*, viz. *without Father, without Mother, without Descent, without Beginning of Days or End of Life.* The Apostle tells us of *Melchizedeck*, that *he is made like unto the Son of God, (not the same with him) and abideth a Priest continually.* Nor is it certain that he does not tell us in that, *Heb. vii. 15. That after the Similitude of Melchizedeck there ariseth another Priest, who is made not after the Law of a carnal Commandment, but after the Power of an endless Life.* And perhaps the extraordinary Person that I have been speaking of, is the same whom the Prophet *Daniel* in his 9<sup>th</sup> Chapter saw in a Vision *like to the Son of Man, that came with the Clouds of Heaven, and came to the ancient of Days ; to whom there was given Dominion and Glory and a Kingdom, that all People Nations and Languages should serve him ; and whose Dominion is an everlasting Dominion, which shall not pass away, and his Kingdom that which shall not be destroyed.*

Before the Vision relates to the Time when the Kingdom and Dominion, and the Greatness of the Kingdom under the whole Heaven shall be given to the People of the Saints of the Most High. And the Person *like unto the Son of Man*  
*coming*



*coming with the Clouds of Heaven to the ancient of Days*, seems to be included as one of the Saints of the Most High, or else to be spoken of as the Most High in the 22<sup>d</sup> Verse. And if he be spoken of as the Most High, it agrees with some other Scripture-Passages concerning the Person that I have been all along speaking of, as *that he is made like to the Son of God, and is caught up to God and to his Throne, and is made higher than the Kings of the Earth, &c.* Nor do I think that the Lord *Jesus Christ* is spoken of, as *he that came with the Clouds of Heaven to the ancient of Days*; but I imagine *Christ* himself is spoken of as the ancient of Days, because the ancient of Days is represented as on a Throne of Judgment; and in those Days, that is these latter Days, which the Vision has Respect unto, God has committed all Judgment unto the Son. Though in this Vision, and at the Time referr'd to, it may be that the Lord *Jesus Christ* is about to administer Justice only by his Spirit, as tabernacling in Flesh in the Way of his wonder-working Providence.

And now who can say that the coming of the Comforter in this Manner is not foretold by our Saviour, where he speaks of the coming of the Son of Man in the 24<sup>th</sup> Chapter of *Matthew*, in the 13<sup>th</sup> of *Mark*, and in the 21<sup>st</sup> of *Luke*? *Matt. xxiv. 30. Then shall appear the Sign of the Son of Man in Heaven: and then shall all the Tribes of the Earth mourn, and they shall see the Son of Man coming in the Clouds of Heaven with*



*with Power and great Glory. Mark xiii. 26. Then shall they see the Son of Man coming in the Clouds with great Power and Glory. Luke xxi. 27. Then shall they see the Son of Man coming in a Cloud with Power and great Glory.*

And now we may observe that our Lord, before he speaks here in *Luke* of the coming of the Son of Man, or of the special Signs of his Coming, says, as in the 24<sup>th</sup> Verse, *that Jerusalem shall be trodden down of the Gentiles, until the Times of the Gentiles be fulfilled.* And having spoken of the Signs of the Coming of the Son of Man, he says, Verse 28<sup>th</sup>, *When these things begin to come to pass, then look up and lift up your Heads, for your Redemption draweth nigh.* An Expression I think importing better Times for the Church of *Christ* upon the Earth. Especially considering that he just before tells us among the Signs of the Son of Man's Coming, of the distress of Nations, with Perplexity, the Sea and the Waves thereof roaring; Men's Hearts failing them for Fear, and for looking after those Things that are coming upon the Earth; for the Powers of Heaven shall be shaken. And afterwards he says, *when ye see these things come to pass, know ye that the Kingdom of God is nigh at Hand.* Perhaps the Kingdom the Apostle means when he speaks of a Kingdom that cannot be moved. And Ver. 35. he tells us, *that this Day shall come as a Snare upon all them that dwell upon the Face of the whole Earth.* An Expression by which 'tis plain, I think, that our Saviour is here speaking



ing of a Time long after the Destruction of the Jewish State. And tho' he speaks of the great Importance of our being found able to stand before the Son of Man, yet it may be that he is not speaking of his own Personal appearing as the Judge of the World ; but of the Beginning of a more glorious State of the Church on Earth. Our Saviour in *Matt.* xxiv. 31. speaking of the Son of Man as come, or as coming in the Clouds of Heaven, says, he shall send his Angels with a great Sound of a Trumpet, and they shall gather together his Elect from the four Winds, from one End of Heaven to the other. And in *Mark* xiii. 27. --then shall he send his Angels, and shall gather together his Elect from the four Winds, from the uttermost Part of the Earth, to the uttermost Part of Heaven. Now taking the Son of Man to be (not *Christ* himself, but) one bearing the Character of the Son of Man, and in a distinguishing Manner and Degree made like to *Christ*, I am apt to think the Angels spoken of mean the faithful Ministers of *Christ* ; not in general ; but particular select Persons, whom the Son of Man at his Coming shall find to have exceeded others in Love to *Christ* and Souls, in Labours for *Christ*, and in Patience under Sufferings in his Cause, and for his Sake and the like. And that these under extraordinary Power, and as attended with the special Presence of *Christ* by his Spirit, shall be sent forth in like Manner as the Apostles of old, to gather into the Field of *Christ* (now under the immediate Care of the Comforter as Personally



sonally present) both *Jews* and *Gentiles* all over the World, who appear to be in a Capacity to have the Gospel preached unto them ; and if this should be the Case, I doubt not the *Jews* will be of a Spirit and Temper prompting them to say, *Blessed is he that cometh in the Name of the Lord.* The Signs of the coming of the Son of Man, in the present Case, are mentioned in much the same Manner by *Matthew* and *Mark*. The Sun shall be darkned, and the Moon shall not give her Light, and the Stars of Heaven shall fall, and the Powers that are in Heaven shall be shaken. *Luke* says, there shall be Signs in the Sun and in the Moon, and in the Stars ; and upon the Earth distress of Nations, with Perplexity, the Sea and the Waves roaring ; Men's Hearts failing them for Fear, and for looking after those Things which are coming upon the Earth : for the Powers of Heaven shall be shaken.

If we could find the Signs in the Sun, and in the Moon, and in the Stars ; particularly the Sun darkned, the Moon withholding her Light, and the Stars of Heaven fallen, we should be ready perhaps to think the Coming of the Son of Man just at Hand : For upon the Earth is Distress of Nations, with Perplexity, the Sea and the Waves roaring ; and doubtless in many Places, Men's Hearts failing them for Fear, and for looking after those Things that are coming upon the Earth.

And if by the Powers of Heaven we may understand, the Orders and Ordinances of *Christ* in  
his



his Church, perhaps they were never more shaken, since they came out of *Aegyptian-Darkness*, from under the Power of *Papacy*, than within these few Years: But as to the Signs respecting the Sun, the Moon, and the Stars, we can never judge whether those Signs are upon us or not, till we know what we are to understand by the Sun Moon and Stars.

I make no doubt the Sun Moon and Stars, (so called in this Place) have their Denomination from the Relation that they stand in unto, and from the Influence which they have had, and which they shall have upon the Church of God for its Benefit. And though possibly at this Day (according to what followed upon the Opening of the sixth Seal, *Rev. vi. 12, 13.*) the Sun may become black as Sackcloth of Hair, and the Moon become as Blood, and the Stars of Heaven fallen to the Earth; or though it may be as upon the Sounding of the fourth Angel, *Rev. viii. 12. viz. The third Part of the Sun smitten, and the third Part of the Moon and the third Part of the Stars, so as the third Part of them be darkned and the Day shine not for a third Part of it, and the Night likewise*; I say, tho' it may be thus at this Day with the Sun Moon and Stars, yet the Day may be at Hand, when the Light of the same Moon shall be as the Light of the Sun, and the Light of the Sun seven-fold, even as the Light of seven Days; and those very Stars that are smitten and fallen, may in a little while shine as the Brightness of the

E Firmament



Firmament, and as the Stars forever and ever : For I make no doubt these Signs in the Sun, and in the Moon, and in the Stars, will be in divine Providence as it were a Prologue to that Estate of the Church here on the Earth, wherein it will answer to the Description of a Woman in *Rev. xii. 1. clothed with the Sun, and the Moon under her Feet, and upon her Head a Crown of twelve Stars* ; nor can this be thought more strange, than what is declared concerning the two Witnesses, *viz. that being killed by the Beast, the Spirit of Life from God should enter into them, and that they should ascend up to Heaven in a Cloud.*

Possibly the killing of the Witnesses, and the Signs of the Son of Man's coming, may be very near one and the same Time ; though I am perswaded the Signs spoken of may be, and the Witnesses killed according to the Prophecy, and yet the Church of God in general, both Ministers and People, without the least Apprehension or Jealousy hereof ; yea, the Spirit of Life from God may enter into the Witnesses, and they may stand upon their Feet, or be so circumstanced as that Surprise may attend the Beholders, while all around will scarce think of any Prophecy relating to them, or fulfilled in them. And possibly *Great-Britain* may find the great City, spiritually called *Sodom* and *Ægypt*, nearer home, than she is aware of. And perhaps in the purer Parts thereof (in the Imagination of the Inhabitants) the Beast has found Instruments fit for his Use.



Use or Purpose, when engaged in killing the  
Lord's Witnesses. And now,

*My Brethren,\**

How happy should we be even at present,  
could we assure ourselves that we are ready for  
whatever may befall us under the Government  
of a wise and gracious God! then we might  
meet the Son of Man, though he should come  
ever so suddenly, with Comfort; yea with raised  
Expectations of reigning and rejoicing with him  
in the Rest that remains for the People of God.

*Transcribed by the AUTHOR,*  
Anno Domini, 1762.

- \* This Writing was, soon after its Composition, commu-  
nicated to an Association of Ministers by the AUTHOR,  
who being formerly of their Body, has enjoyed the Fa-  
vour of an open friendly Correspondence.----



A  
PRINTED  
LETTER,

BY AN

Anonymous AUTHOR

TO THE

Reverend Mr. \*\*\*\*\*,

Upon the SAME SUBJECT, dated  
JANUARY 7th. 1757.

*“ Reverend Sir,*

*“* BEING well acquainted with you ; knowing your  
contemplative Genius, your great distance from an  
*“* Enthusiastick turn of mind ; and that there is no danger of  
*“* your improving to the disadvantage of a friend, any private  
*“* thoughts, communicated to you, for your amusement, or  
*“* examination ; I here present you with divers passages of sa-  
*“* cred scripture, which compared together, seem to give some  
*“* reason to expect, that the infinitely great and glorious God,  
*“* will sooner, or later, before the final judgment by his Son  
*“* our



“ our blessed Saviour, fulfil, and even vastly out-do the ex-  
 “ pectation of his ancient people the Jews, respecting a glo-  
 “ rious Head or Ruler of his church upon the earth ! not in  
 “ favour of the natural seed of *Abraham*, exclusive of other  
 “ nations, as they vainly imagined ; but in favour of mankind  
 “ in general ! In whose days the light of the christian church  
 “ shall be such ; as that the Gentiles shall come to it ; and  
 “ even Kings to the brightness of her rising ! In whose days  
 “ also, that nation, and kingdom, that will not serve the  
 “ church of God, shall perish. 60<sup>th</sup> *Isai.* 1, 2, 3, and 12<sup>th</sup>  
 “ *Arise, shine, for thy light is come, and the glory of the Lord*  
 “ *is risen upon thee. For behold, the darkness shall cover the*  
 “ *earth, and gross darkness the people : but the Lord shall arise*  
 “ *upon thee, and his glory shall be seen upon thee. And the Gen-*  
 “ *tiles shall come to thy light, and kings to the brightness of thy*  
 “ *rising.* 12th verse, *For the nation and kingdom that will*  
 “ *not serve thee, shall perish : yea, those nations shall be utterly*  
 “ *wasted.* 7<sup>th</sup> *Daniel*, 14<sup>th</sup> and 27<sup>th</sup>. *And there was given him*  
 “ *dominion, and glory, and a kingdom, that all people, nations,*  
 “ *and languages should serve him : his dominion is an everlasting*  
 “ *dominion, which shall not pass away ; and his kingdom that*  
 “ *which shall not be destroyed.* Verse 27<sup>th</sup> *And the kingdom,*  
 “ *and dominion, and the greatness of the kingdom under the*  
 “ *whole heaven, shall be given to the people of the saints of the*  
 “ *most high ; whose kingdom is an everlasting kingdom, and all*  
 “ *dominion shall serve and obey HIM.*

“ You'll (without doubt) upon the perusal of these texts,  
 “ say that they have always been apply'd to our glorious Re-  
 “ deemer Jesus Christ ! Very well ; I'm sensible of it ! Where-  
 “ fore let us now inquire whether our exalted Redeemer, to  
 “ whom all power in heaven and earth, is committed, and who  
 “ is head over all things to his church ; has not made any pro-  
 “ mise, or promises, the fulfilment whereof, will fully answer  
 “ to the prophecies above-mention'd ! Now in the Reve-  
 “ lation of Jesus Christ, he says, Chap. 2. 26, 27, 28. *He*  
 “ *that overcometh and keepeth my works to the end, to him will*  
 “ *I give power over the nations :-- even as I received of my Fa-*  
 “ *ther. And I will give him, the morning star.* Christ says  
 “ of himself, Rev. 22. 16. *I am the root, and offspring of*  
 “ *David, and the bright, and morning star.* The promise  
 “ therefore



“ therefore of giving to any one the morning star ; must needs  
 “ import, and ensure a marvellous advancement ; a dignify-  
 “ ing, and an ennobling, in the highest degree possible ! But  
 “ is this a peculiar promise ; a promise made to some one  
 “ individual, or is it made to the faithful servants of Christ in  
 “ general ? Why it seems to me, that the promise in the  
 “ 26<sup>th</sup> verse, viz : of giving power over the nations, is  
 “ made to some particular person ; and that it is not in the  
 “ nature of the thing applicable to christians in general : And  
 “ this of giving the morning star, is applicable, or confin’d  
 “ to the same subject. But let us see if we ha’nt some light,  
 “ and evidence as to this point, in 19<sup>th</sup> of Revelation, from  
 “ the 11<sup>th</sup> to the 16<sup>th</sup> *I saw heaven opened, and behold a white*  
 “ *horse ; and he that sat upon him, was called faithful and true,*  
 “ *and in righteousness he doth judge and make war. His eyes*  
 “ *were as a flame of fire, and on his head were many crowns ;*  
 “ *and he had a name written, that no man knew but himself.*  
 “ *And he was clothed with a vesture dipt in blood : and his name*  
 “ *is called, the Word of God. And the armies which were in*  
 “ *heaven followed him upon white horses, clothed in fine linen,*  
 “ *white and clean. And out of his mouth goeth a sharp sword,*  
 “ *that with it, he should smite the nations : and he shall rule*  
 “ *them with a rod of iron : and he treadeth the wine press of the*  
 “ *fierceness and wrath of Almighty God. And he hath on his*  
 “ *vesture, and on his thigh, a name written, KING OF KINGS,*  
 “ *AND LORD OF LORDS.*

“ Here (certainly) we have one particular person spoken of,  
 “ and described : and though we may be ready to say, that  
 “ the characters are too high for any of the sons of men ; such  
 “ as can never be applicable to any of the humane race ! Yet  
 “ we may observe, that several things here spoken as to this  
 “ wonderful person ; are in other places, particularly promised  
 “ by Christ to him that overcometh. For instance : it is said  
 “ that he had a name written, that no man knew but he him-  
 “ self, (which by the way intimate that he, himself is a man)  
 “ so says Christ, Rev. 2. 17. *To him that overcometh will I*  
 “ *give a white stone, and in the stone, a new name written,*  
 “ *which no man knoweth, saving he that receiveth it. Again,*  
 “ *In his name called the Word of God ? Says Christ, 3<sup>d</sup>*  
 “ *Rev. 12. Him that overcometh---I will write upon him my*

“ new



new name ! Again, hath he on his vesture, and on his thigh,  
 a name written, KING OF KINGS, AND LORD OF  
 LORDS ? the character of him who is the blessed and on-  
 ly Potentate ! So says Christ, as to him that overcometh,  
 3<sup>d</sup> Rev. 12. *I will write upon him the name of my God.*  
 Again, It is said, that out of his mouth, goeth a sharp  
 sword, that with it he should smite the nations ; and he  
 shall rule them with a rod of iron ? So says Christ, Rev.  
 2. 26, 27. *He that overcometh and keepeth my works unto*  
*the end, to him will I give power over the nations, and he*  
*shall rule them with a rod of iron.* Now supposing these par-  
 ticular promises are made, and must be fulfill'd to some one  
 particular individual person, as by way of eminence the  
 overcomer, (which possibly is the case) to whom also,  
 Christ shall give the morning star ; it need not seem strange,  
 that the same should be represented as in the 19<sup>th</sup> Chap. 12.  
 As having his eyes like a flame of fire, and on his head  
 many crowns.---He that is faithful to the death, may in  
 some sense, be said to overcome ; and shall doubtless receive  
 the crown of life. Christ will confess him before his Father,  
 and before the holy angels ; and will give him to eat of the  
 tree of life, which is in the midst of the paradise of God,  
 &c.---But it is not clear to me, that Christ has promised to  
 grant to every real christian to sit down with him, in his  
 throne, even as he is set down with his Father in his throne,  
 as in Rev. 3. 21. But rather, that this is a special  
 appropriate promise ; like to that of giving power over the  
 nations : giving the morning star ; the new name, &c.---  
 Which, perhaps, may belong to the man-child, spoken of,  
 12<sup>th</sup> Rev. 5. who we are there told, was to rule all nati-  
 ons with a rod of iron : and who was (as the text speaks)  
 caught up unto God, and to his throne.---But how caught  
 up unto God, and to his throne ? Why, perhaps, in this ;  
 that he has (or shall have) given unto him the morning  
 star : from whence (we may suppose) it is, that Christ  
 will write upon him his new name, and the name of his  
 God. And possibly (in my apprehension) this may be the  
 Lord spoken of 2 Thess. 2. 8. who shall consume the man  
 of sin, with the spirit of his mouth, and destroy him, with  
 the brightness of his coming : and who perhaps is prophe-  
 cied ,



“ cied of, 11<sup>th</sup> Isai. 4. He shall smite the earth, with the rod  
 “ of his mouth, and with the breath of his lips, he shall slay the  
 “ wicked, &c.---Yea (possibly for all that I can see) the very  
 “ child spoken of, 9<sup>th</sup> Isai. 6, 7. Unto us a child is born; unto  
 “ us a son is given, and the government shall be upon his shoul-  
 “ der: and his name shall be called Wonderful, Counsellor, the  
 “ mighty God, the everlasting Father, the Prince of peace. Of  
 “ the increase of his government and peace there shall be no end,  
 “ upon the throne of David, and upon his kingdom, to order it,  
 “ and to establish it with judgment and justice, from hence-  
 “ forth, even for ever: the zeal of the Lord of hosts will per-  
 “ form this.---In whose coming, will be fulfilled, that of the  
 “ prophet Malachi, 4<sup>th</sup> Chap. 5, 6. Behold I will send you  
 “ Elijah the prophet, before the coming of the great and dread-  
 “ ful Day of the Lord. And he shall turn the heart of the fa-  
 “ thers to the children, and the heart of the children to their fa-  
 “ thers, lest I come and smite the earth with a curse.”

F I N I S.